THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii, 14.

No. 3, Vol. XLIV. Monday, January 16, 1882. Price One Penny.

TESTIMONIES FOR THE TRUTH.

BY BENJAMIN BROWN.

[CONTINUED FROM PAGE 19.]

Five years more passed, and I was still unconnected with any religious party. At this time, what were called "protracted meetings," or religious services, continued for days, and sometimes weeks, were very popular in America.

In common with the "Universalists," I felt unfavorable to the meetings, but such magnificent reports of their results—the wholesale "conversion of souls," led me to attend one. I humbled myself, and determined to divest my mind from all prejudice, and put myself at least in a position to receive all the good that could be obtained.

Before going, I covenanted with the Lord, that if he would reveal his mind and will unto me, whatever sacrifice or duty he might require at my hands, I would do it. Little did I think of the way my truthfulness would be tried, or possibly I might have shunned such a contract.

As soon as I began to attend, I felt the Spirit of the Lord operating upon me, so that I seemed filled to overflowing with its teachings. A continual stream of glorious truths passed through my mind, my happiness was great, and my mind was so absorbed in spiritual things, that all the time the meetings lasted, which was about fifteen days, I scarcely ate or drank anything. At other times, that which I subsisted on during these fifteen days, could scarcely have sustained life, but the Spirit of the Lord so operated on my system, that I felt full all the time, and had no desire to eat or partake of anything.

The subject of "Freemasonry" was just then agitating the public mind, so that many of the churches were divided about it, more especially the one to which most of the members attending this meeting belonged, being divided into "Masons" and "Anti-Masons." This meeting was called the "Masonic party."

The other minister of the same church held Anti-Masonic principles, and refused to meet with the Masonic party, and kept most of his party away. This caused a great deal of quarrelling and contention, and much anger and bad feeling, of which I knew but little until afterwards. I had heard of the two parties, but had not interested myself in the matter, and consequently did not care much about it.

While sitting in the meeting, listen-

ing to the preaching, being much interested in what was being said, the Spirit of the Lord came upon me, and revealed that I was to visit the minister of the Anti-Masonic party, Judge Cushing, and tell him of his foolishness and wickedness in increasing the spirit of division between those who ought to be united as brethren in one common interest.

It rained at the time, and feeling rather taken up with the preaching, I thought I would delay until the close of the meeting.

This mission to me was a very hard task. How was I, a man from the threshing-floor, to reprove a minister, and, moreover, a judge? But a few minutes had scarcely elapsed, before the word of the Lord came to me again, with greater power than before, that I was to go *at once!* I had covenanted with the Lord, and I felt determined to fulfill, if it killed me; so I sprang to my feet, took my hat, and departed from the meeting.

I found the judge at a public inn, engaged in making some purchase. I requested to speak with him for a few minutes in private. He said he would attend to me presently. I sat down, but I had hardly done so before the Spirit of the Lord was again upon me, like fire in my bones, commanding me to deliver my message directly.

I again requested to speak with the Judge, stating that my business was urgent. He complied this time, and retired with me outside the house. The Spirit of the Lord gave me utterance, and filled my mouth with words, and I laid before him, in language which was given me, the impropriety of his conduct.

The same Spirit bearing witness, the judge acknowledged his folly, said he would amend, and told me that he had spent many sleepless nights as a result of his course. He also said that, directly I sat down, something told him for what I had come, although I was a stranger to him. In fact, he knew nearly as well before I had spoken, as after.

This confirmed my faith that the Lord had sent me, but it was a great trial to my feelings at the time. However, I had another trial to undergo, which occurred some days afterwards during the same meeting.

While the minister was preaching, it was revealed to me to arise and declare to the congregation, that they, before coming together to pray for the conversion of others, ought first to be reconciled one to the other, so that their gifts of prayer might be accepted by the Lord. The Spirit also said, that some in the congregation were guilty of oppressing the poor, taking unlawful usury, oppressing the hireling in his wages, and many other sins of a similar character.

I waited until the preacher had finished his discourse, during which the idea of having to arise and speak before this congregation of about fifteen hundred people, most of whom, being members of Christian societies, I considered better persons than myself, filled me with fear, and the perspiration rolled off me profusely.

Could such a thing have availed, I would sooner have given five hundred dollars than have buckled up to this task, but there was no escape; I had covenanted, and the moment the minister ceased speaking I delivered my message. It was received very well by the congregation, many fancying I was converted to their faith, and, being blessed with such gifts, a bit of a prize.

On coming out, two men, one a justice of the peace, and the other a colonel, came up to me. The justice asked why, if I had anything against him, I did not, as the Scripture directs, go to him privately, and not expose him before all the congregation.

The other said, "If you have got a man by the throat, you need not think that because it is pleasant to you, it is so to him."

I told them that as the cap seemed to fit they might wear it. But I was much surprised, for I was not aware they were present.

About a day previous to the close of this meeting, I received a more important communication than either of the previous ones. A knowledge was given me that the ancient gifts of the Gospel—speaking in tongues, the power to heal the sick, the spirit of prophecy, etc., were just about to be restored to the believers in Christ.

The revelation was a perfect knowledge of the fact, so sure and certain, that I felt as though the truth had been stereotyped upon me. I knew it from the crown of my head to the sole of my foot, the whole of my system being filled with the Holy Ghost! I can compare it to nothing better than the change made on a clean sheet of paper by a printing press, leaving an indelible impression behind.

As the Spirit did not tell me *to whom* these things were to be restored, I at first fancied, in my ignorance, that the people with whom I had been meeting were about to be blessed with these things, so I joyfully visited the minister of the meeting, and laid before him the intelligence I had received.

But, to my great astonishment, I met with an utter repulse. He told me it was all of the devil, for such things had ceased forever!

Had anyone knocked me down with a beetle, I could not have felt more sensibly the opposition between the spirits by which we were actuated. I soon found, by the bold and determined way in which he fought against the principle of present revelation, etc., that it was not to him or his people that these gifts would be given. So I sought for them elsewhere.

A few days afterwards, curiosity led me to visit the Latter-day Saints, among whom I witnessed a fulfillment of the prediction, for I beheld a manifestation of the gifts of prophecy and tongues, and received the latter myself.

Notwithstanding this confirmation which I had received of the truth of the Church of the Latter-day Saints was very great, I did not feel sufficiently convinced to be induced to join them at once.

I had experienced the Spirit of the Lord in a similar way elsewhere, so that when the Elders of the Church, at this meeting, urged upon me to yield obedience to the Gospel they preached, which possessed such evidences as the manifestation of the ancient gifts, I treated the Elders very lightly, and replied, that as for the gift of tongues, I could speak in tongues as well as any of them. So I could, for directly one of them manifested this gift, the gift of tongues rested upon me, and gave me the same power.

Thus did the devil seek to blind me, and turn that testimony which the Lord had given me for the truth, almost into an evidence against it! However, I procured a Book of Mormon, and took it home to read, determined to investigate until I was fully satisfied. But I had scarcely begun to read, before I felt greatly to dislike the book. Ere I had perused ten pages, I rejected it altogether.

Acting in this bigoted manner, I had resigned myself to the evil influence that was gaining power over me, so that, directly after, I felt a similar dislike seize me towards the Bible. Its statements of miracles, etc., appeared to me to be compounds of the grossest absurdity possible. I could see no light or good in it, and actually resolved never to read it again!

But, oh! the darkness that seized me as soon as I had made this resolution! The light that was in me became darkness, and how great it was, no language can describe. All knowledge of religious truth seemed to forsake me, and if I attempted to quote Scripture, my recollection failed, after the first word or so! So remarkable was this, that it excited reflection, and caused me to marvel, and finally I determined to repent of my resolve respecting the Bible, and I commenced to read again.

The book was hardly in my hand, when, as in a moment, my light and recollection returned as usual. This made me rejoice, and immediately the idea flashed across my mind, "What have you done with the Book of Mormon? Behave as fairly to that." I soon reprocured it. But, even this time, I felt prejudiced against the book. I resolved, however, to read it through, and I persevered in its perusal, till I came to that part where Jesus, on visiting the continent of America, after his resurrection, grants the request of three of the apostles whom he had chosen, to permit them to live until his second coming on the earth (like unto John spoken of in the Bible).

Here my mind half yielded to the belief which arose within me, that perhaps it might be true, whereupon

I took the book and laid it before the Lord, and pleaded with him in prayer for a testimony whether it was true or false, and, as I found it stated that the three Nephites had power to show themselves to any persons they might wish to, Jews or Gentiles, I asked the Lord to allow me to see them for a witness and testimony of the truth of the Book of Mormon, and I covenanted with him, if he complied with my request, that I would preach it, even at the expense of my life, should it be necessary.

The Lord heard my prayer, and, about five days afterwards, two of the three visited me in my bedroom. I did not see them come but I found them there.

One spoke to me for some time, and reproved me sharply on account of my behavior at the time when I first attended the meeting of the Saints, and treated so lightly the gift of tongues. He told me never to do so again, for I had grieved the Spirit of the Lord, by whose power that gift had been given.

This personage spoke in the Nephite language, but I understood, by the Spirit which accompanied him, every word as plainly as if he had spoken in English. I recognized the language to be the same as that in which I heard Father Fisher speak at the meeting.

Such a rebuke, with such power, I never had in my life, before nor since, and never wish to have again. I was dumb before my rebuker, for I knew that what he said was right, and I felt deserving of it.

How these men went, I do not know, but directly they were gone, the Spirit of the Lord said to me, "Now, you know for yourself! You have seen and heard! If you now fall away, there is no forgiveness for you."

Did I not know then, that the Book of Mormon was true, and that Joseph Smith was a Prophet of the Lord? Surely I did, and I do now, as surely as I know that I live.

The world wonders at the zeal and faith of "Mormon" missionaries in diffusing their principles over the world; but the surprise of the world would soon cease did they know by what evidences the truth of the faith of the Latter-day Saints had been made known unto them, for by such proofs as the foregoing, and by the revelations of the Holy Ghost, in tongues, prophesyings, visions, etc., has the work of the last days been attested unto thousands upon thousands, in ways so peculiar, and attended with such circumstances, that no power of sophistry or reason can possibly show these proofs to be the effects of a fanatical mind or a diseased imagination. And even could these proofs be overturned, the Latter-day Saints have still stronger proofs found in the evidences of glorious principles, never before discovered, harmonizing with each other, and every known truth, and clearing up and connecting Scripture statements from beginning to end, unlocking the great science of life, shedding light on our existence, and discovering, in the arrangement and combination of these truths, an infinite intelligence that none but a mind that knew the end from the beginning could display!

YOUNG WRITERS.

(From the Salt Lake Contributor.)

"He that writes,
Or makes a feast, more certainly invites
His judges than his friends; there's not a guest
But will find something wanting, or ill-drest."

There is perhaps not a class of people in the world who are more severely criticised than writers; and I was about to say, they are the most sensitive, and suffer most under it; that may be wrong, however, I do not assert it as positive. We hear remarks occasionally like these: "There are too many books;" "There are too many scribblers who fancy they

can write, who push their works upon the public;" "The world is full of them, we don't want so much rhyming and scribbling, we want real poetry and prose, worth careful reading;" "We want depth of thought and sentiment, and eloquent and brilliant expression; not so many common place writers." All this is very discouraging to the young, to the beginner, who must first try his skill and strength in the path of literature; I know some will say one should keep the first efforts to himself, but the writer is not a good critic, he cannot possibly judge, without prejudice in favor of his own work; of course he should revise, correct and re-write, but some one else must be the judge. The world is not made up of geniuses, in fact they are very few, and those few are often in need of a balance. If only literary geniuses produced books and writings, the world would be scantily provided with literature; great writers are about as scarce as great singers, and what should we do in all our little villages, in all our homes, our schools and our churches, if people refused to sing because some one had succeeded in achieving a great musical triumph, and possessed a voice like a nightingale, and had set the world in a furore? If such were the case the world would not be so full of music as it is, and many a sad heart would lack the sweet consolation and healing balm that comes through the soothing influence of song. It is a blessed thing to be able to sing, or to play on a musical instrument; it gives relief to the feelings, and voice and expression to the holiest emotions of the soul; then let us encourage all that which elevates and purifies, and whatever opens up avenues for the exalted emotions of the human soul, tends to a fuller development of the inner life, and promotes that higher culture which is a step in advancement towards the exaltation we all desire to attain.

Instead of discouraging those who have a desire to write, even though their efforts are poor, rather stimulate them to greater diligence, and more persistent effort in cultivating the talent with which they have been endowed, or in pouring forth the song which is welling up in the soul. We have not too many writers, nor too many books, in my humble opinion. We had far better pay out more money for books and reading matter, and less for many other things not so useful or pleasant in a home. I hope to see the day when in every home in the land there will be a library of choice books and papers, suited to different tastes, and also musical instruments, and other attractions for a home that will elevate the minds of the inmates, and produce a higher mental and spiritual atmosphere, and make mankind more godlike in intelligence, which is said to be the glory of God himself.

How foolish it would be when one has a song upon his lips not to pour it forth, because some who are learned and able will criticise him severely or unjustly; such a one is unjust to himself, and is not making use of the talent committed to his keeping, and will one day be held accountable for hiding it. Such a one lacks fortitude, and needs encouragement from those who are stronger or braver. St. Paul says, let those who are strong bear the burdens of those who are weak, and if we truly loved one another, we would be more willing to do this; but instead of such being the case, many are ready to pull down and discourage those who are using their best endeavors to benefit the world of mankind, and often crush the one who is struggling against difficulties, when they might reach out and help him; a little influence to support one when making an earnest effort to develop one's gifts is most welcome, and the gratitude of the receiver is ample recompense, for it is always more blessed to give than to receive.

I know it is said true genius will surmount every difficulty, and rise triumphant in the greatest emergency, but unless the genius has an indomitable will, or destiny has given him a particular mission to fill, such will not of necessity be the case. Most geniuses have had patrons, men or women of influence, who have brought them forward, for true merit is modest and retiring; besides, geniuses are rare—they are like precious diamonds

—but there are a quantity of other gems, and people with one talent or two are much more common in this world than those gifted with ten.

Every human soul wants some development mentally, and one day we shall become more fully alive to this truth. In the Gospel there is full scope for this development, if it were understood. There are many superior advantages for the Latter-day Saints that will, when comprehended, more fully satisfy the yearnings of the human soul.

But I am anticipating; to come back to the question under consideration in regard to writing and writers, we would say, never shrink from a duty because there is another who can perform it better; let not your heart fail you from writing a few lines because you are not equal to Thackeray, or Carlyle, or George Eliot, or George Sand, or Harriet Beecher Stowe, but write in your own simple, unaffected, unpretentious style, and who knows but many people may be better pleased and more edified than with some heavy article from the pen of a great writer. We want variety, and originality is always more acceptable than affectation.

Should a star refuse to shine because some other more brilliant casts a shadow over it—it may be even the more lovely? What if the sparrow were to decline to sing because the robin's song was more admired? Each one may shine in his own way. It is not noble to refuse to do what one has the ability and talent to perform; but it is very ignoble to discourage another in any pursuit or profession; we may advise, if we think one has mistaken his calling, and so be helpful to a friend.

The Gospel is rich in themes for the production of literature, and one may find subjects for rhyme, for poetry, for a variety of prose works, and for the most profound writings; and though our home writers may not be very highly esteemed at present, and their works not so meritorious, yet those who desire to see Utah take an honorable place in the nation, should encourage the author and help sustain literary labor. "Despise not the day of small things," when we see the blossom it is significant of fruit; but the garden of literature wants great attention, careful culling, weeding and pruning. Our young people should try to do their literary work well, and not be offended if they are not successful in being recognized at first.

One grave fault of inexperienced writers is that they are fearful of revising and correcting lest they lose the inspiration; they have an idea that poets are inspired, and themes actually given them word for word, and that any correction would detract from the genuineness of its inspirationality. The Lord has given us our intellect—are we to make no use of it? Has He to put words in our mouths without our ever exerting ourselves? Certainly not. He expects us to apply our minds to gain knowledge and understanding, and seek deligently after wisdom. Such "a poem was given me," you will hear one say. It was certainly expected you would polish it then. As well say the marble cut from the quarry is the Lord's work, and we shall mar it if we attempt to shape or polish it. I would advise the young author to do his work well, to review and revise, and let his friends judge, and even then not be disappointed if it should not appear. Do not feel that you can never write again because your first manuscript was rejected; many of those who are now the best writers of the day have had this experience. Sing your song, it will cheer and elevate yourself if no other, and some poor lone one may listen and be comforted thereby. If you are not capable of reaching the highest notes, make as much melody as possible on the lower ones, and leave the higher for more cultivated or daring songsters; but be sure and sing; your heart will be expanded by the notes you strike, and others may hear and be gladdened.

The humble daisy blossoming by the wayside cheers the weary traveler, and has as many admirers as the gayest flower that blooms in the garden; so it often is with the homely writer, he blesses the lowly and the humble; they comprehend and appreciate him, his simple language is

music to them and they laugh at the critics, who deem his efforts a failure. I rejoice to see progress in this direction and I feel sure there might be much more were some encouragement held out to stimulate young writers. If those who have means and influence would become patrons of literature, and draw out some of the talent that at present is buried in obscurity, the community might be enriched, for there must from natural consequences be a mine of wealth in the hearts and minds of the young people born and reared amidst these mountain vales.

AMETHYST.

STORY OF A HAT.

—o—

The following incident in the life of Elder Thomas Phillips, of Scipio, shows how mindful the Lord is of His servants, even in what may be deemed small things. We will give it in brother Phillips' own words:

"I have witnessed the providences of the Lord in various ways, whilst traveling without purse and scrip, preaching the Gospel of Jesus Christ, and have realized that to such, when faithful, the Lord has manifested his loving-kindness, and that his watchful care over them is sensible to their understanding.

"One item, although it may appear small, is of particular interest to me. It is as follows:

"I was traveling in the towns and villages in a part of the county of Surrey, England, preaching the Gospel as revealed from the heavens through the ministry of holy beings. Under these circumstances, food and raiment were sometimes hard to obtain; consequently, at one time I had a hat that was very much the worse for wear.

"In a village called Hersham, in that county, lived a brother by the name of William Hobbs, whose house I sometimes visited and received food and lodgings.

"One night Brother Hobbs dreamt that a personage came to him and told him that Brother Phillips would be at his house on a certain day, naming the time, which I think was four or five days from the time he dreamt. He was further told, that he must get a new hat for Brother Phillips; for the one he wore was very shabby.

"This dream was very much impressed on the mind of Brother Hobbs, and troubled him sorely, for it found him without money and some miles from any town where he could buy a hat.

"Brother Hobbs was the overseer of a small number of men, whose work was to keep some miles of railroad in repair for the safety of the trains.

"When the day came that I was to be at his house in the evening, he went to his work very low-spirited, not having obtained the hat. While at work on the track, a long train of cars came along, and when passing the place where Brother Hobbs and his hands were at work, a hat, suitable for the finest gentleman in the land, flew out of one of the windows.

"Brother Hobbs shouted 'That's the hat for Brother Phillips! thank God!'

"When Brother Hobbs came home in the evening, I was there, it being the time specified in the dream.

"He walked up to me and said:

"'Brother Phillips, I was to give you a hat, and here it is.'

"To our surprise, it fitted me well.

"As a matter of course I was anxious to know who was so thoughtful for an Elder of the Church of Jesus Christ of Latter-day Saints; and in answer to my questions, Brother Hobbs told me the dream.

"Then I knew, and I still know, that the providences of our heavenly Father were, and are, working in favor of the Servants and Saints of the Most High."—*From "A String of Pearls."*

Every man ought to act and speak with such integrity that no one would have occasion to doubt his simple affirmation.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 16, 1882.

FAITH AND FANATICISM.

THE history of the world furnishes us many instances where people have mistaken fanaticism for faith, while others thought faith was fanaticism. It is comparatively an easy matter to find a manifestation of blind zeal in a cause, but to witness true, consistent faith in God is not so common. The reason for the disparity is in the fact, that while fanaticism can be an element of every false religion upon earth, consistent faith is, and must remain a cardinal feature of the true religion revealed by Heaven to mankind. Faith thrives on truth, but fanaticism feeds on falsehood. Faith is a living hope in God, founded on revelation from Him. Fanaticism is an inconsiderate devotion to a belief or fancy, regardless of reason, and uncontroled by true principle. It may be based on some tradition whose legendary imaginings have become established in the mind as truth. Such as this existed among the ancient idolators. Imbued with the idea that the heathen gods bestowed special blessings at certain times, numerous sacrifices were offered at their respective shrines by devotees to this tradition. Human life has often been victimized to satiate the supposed requirements of ferocious deities, whom tradition had invested with wonderful but imaginary attributes. False religion always fosters fanaticism. It appeals to the emotions more than to the intellect, to passion rather than to principle. Hence fanaticism finds more congenial elements among religionists of the strictly emotional class, than in the hearts of those who walk by the light of true knowledge revealed from God. While the success of false religion depends upon arousing the emotions, true religion satisfies both the heart and the intellect. The mind must first be convinced that the religion is divine, and then the heart is moved to obey its requirements. Faith enters into the soul as a choice gift from God, and is shown forth by righteous works, and manifested by a godly walk and conversation. Its possessors are always ready to "give a reason for the hope that is within them." They are pleased to show the consistency of their belief, and thankful when an opportunity offers for explaining their views or bearing a testimony to the truth of what they have received. They shirk no obligation to their fellow-men, nor duty to their God. They live above the laws which regulate the communities where they dwell. They stoop to no mean actions, nor unrighteous sayings; they seek the welfare of all men, and labor for the best interests of society at large. True faith elevates the soul, expands the mind, and strengthens the understanding of man. While on the other hand, fanaticism burns in the flames of religious frenzy every sacred aspiration, narrows up the mind within nutshell proportions, curtails progress,

cuts off the spiritual resources from which intellectual growth and moral advancement are developed, and makes men cruel, vindictive and unreasonable.

Notwithstanding the very practical character of the work in which we are engaged, we sometimes hear the Latter-day Saints accused of fanaticism. In order to get a proper understanding of the situation, let us make a few historical comparisons. Who were the fanatics in the days of the ancient Saints? Was it Jesus and his followers, or was it not rather the wild and persecutive sects that denounced the Savior in his ministry, and threatened his disciples with extermination? Who were the fanatics in Daniel's day? Was it the Prophet who prayed thrice a day with his window open, or the fiendish politicians who consigned him to the den of lions? Who were the fanatics in the days of the Hebrew children? Was it Shadrach, Meshach and Abednego, or those who insisted they should worship in the popular way, at the shrine of the golden god of Babylon? Who were the fanatics in Lot's day? Let the destruction of Sodom answer the question! Who was guilty of fanaticism in Moses' time? Read of the plagues which fell upon the disobedient house of Pharoah for rejecting God's commandments through that Prophet! The fact is, God's faithful servants have always been regarded as either wicked impostors or insane fanatics! King Ahab and his dashing court looked upon Elijah as a nuisance in the land, and blamed that Prophet for the troubles he had foretold. The faith of Elijah was a striking contrast to the fanaticism of the priests of Baal, when the test sacrifice was offered before Israel. But God honored his faithful servant, and filled the false prophets with confusion.

To-day we find ourselves face to face with similar circumstances. The Saints are accused and maligned. They are hated by some and despised by many. When they were driven by the hand of fanatical persecution it was considered just punishment for their temerity, now they are blessed of the Lord, fanaticism is credited with their prosperity. Some people are nothing if not inconsistent. "Christians" who put on the garb of sanctity on the Sabbath day, and read and preach about the ancient worthies and their trying experiences, come out from their richly adorned synagogues and denounce the Latter-day Saints because popular opinion is against them. Pious priests ascend their pulpits and pray for rain, for bountiful harvests, for prosperous times, and then wonder how the "Mormons" can be so fanatical as to think that their blessed condition in Utah is the result of God's blessing. We were struck with a statement which appeared lately in the London *Standard*, in which that otherwise sensible journal asserts that the principal men among the Saints "impress the 'immigrants' that the abundant food and clothing which they enjoy in Utah is due to the blessings of Heaven rewarding their faith in His holy cause," and then adds, "they are too ignorant to know any better." On this sound reasoning, Abraham was "too ignorant to know any better," when he had faith in God and received great blessings from Him. Elijah was "too ignorant to know any better," when he called upon God, and fire came down and consumed his sacrifice. Elizabeth was "too ignorant to know any better," when she prayed for a son, and John the Baptist was born to her. The ancient disciples were "too ignorant to know any better," when they sought by fasting and prayer for

Peter's deliverance, and an angel came and said, "follow me," and took him out of captivity. But the *Standard* will probably argue that God is the author of no blessings except those given to persons who are popular in the world of modern Christendom. Or does that "Christian" periodical—a great luminary in modern Babylon—wish to deny that any temporal blessings at all come from the Divine hand?

Oh the stiff-neckedness and perversity of this generation! God has restored his everlasting Gospel, is gathering his elect from the four corners of the earth, and blessing them in his chosen land—on the mountains of Ephraim, and the world is so blind that they can't see it, although it is in direct fulfillment of the predictions of Scripture, which are read in their churches and preached from on every Sabbath day! "They have eyes but they see not, ears but they hear not, hearts but they do not understand." Who then are the modern fanatics? We leave our readers to draw their own inferences and form their own conclusions! But we testify that the Latter-day Saints have, through obedience to the Gospel revealed to Joseph Smith, received the gift of faith, and that by its proper and judicious exercise they are calling down Heaven's blessings upon them. The fanatical world may lie about and persecute them, but the more they malign and strive to injure God's people, the faster will His purposes be accomplished, and the wicked bring upon themselves His just indignation!

MANCHESTER CONFERENCE.—A District Meeting will be held in the Temperance Hall, George Street, Hyde, Cheshire, on Jan. 22nd. Hours of meetings: 10.30 a.m., and 2 and 6 p.m. President Carrington is expected to be present.

WELSH CONFERENCE.—A Conference will be held in the Railway Inn Assembly Room, Merthyr Tydfil, South Wales, on February 12th. Hours of meetings: 10 a.m., and 2 and 6 p.m. President Carrington is expected to be present.

LONDON CONFERENCE.—A District Meeting will be held in Orson's Assembly Rooms, 23 New Road, Commercial Road, Whitechapel, London, on February 19th. Hours of meetings: 10.30 a.m., and 2.30 and 6 p.m. President Carrington is expected to be present.

CORRESPONDENCE.

LETTER FROM NOTTINGHAM.

Lount, Leicestershire, Jan. 10, 1882.
President Carrington.

Dear Brother,—As it is some time since I wrote to you, I thought it would not be out of place to give a brief sketch of my labors in the ministry.

September 14, 1880, in company with fourteen other Elders, I left Salt Lake City *en route* for England. We reached Jersey City the Saturday evening following, and next day, Sunday, crossed over to New York. We laid over two days, and on Tuesday morning at 7 a.m., we steamed out into the great Atlantic, and after eleven days on the water, we landed on the shores of Great Britain. We had a very pleasant passage, although at times a little rough. We landed

Oct. 2nd, and received our appointments the same day, mine being to the London Conference. I reached the great metropolis at 10 p.m. on that day. After receiving some wise counsel and fatherly advice from Elder Samuel Roskelley, then President of the Conference, I proceeded to the South Coast District, to which he had assigned me, and I was met by Elder J. C. Bentley. We labored assiduously together for some time, when he was called to London to assist in the office. I was then joined by Elder Geo. Stringfellow. We held a good many meetings with the Saints, distributed the written word, and bore our testimonies wherever an opportunity presented itself. After a period of two months, I was called by Pres. Roskelley to labor in another District. Elder E. King then piloted me through Kent and Essex District, and we were only together a month, when word came for me to labor in Essex. I then traveled and labored alone for three months, visiting the Saints, preaching in the streets, and distributing tracts. I did not find many who were honest enough to receive the truth, but with the help of the Lord I did all I could in my weak way. I found the Saints striving to live their religion, and had the privilege of baptizing two persons and rebaptizing two just before leaving that part. I showed Elder M. F. Brown through the District, and we held a number of in-door and out-door meetings, and after three weeks together, I was called to the South Coast District again. Elder R. H. Stringfellow and I made one trip through the District, held several meetings, and distributed tracts in the villages as we passed through.

In the autumn I was removed to the Nottingham Conference. I proceeded at once to my field, and was assigned by Pres. Geo. Stringfellow to labor in the Leicester District, with Elder C. H. Greenwell. This District is quite extensive, and contains a good number of Saints. We devote much of our time in strengthening the Saints, and I can say they are becoming more united, and the Spirit of the Lord is increasing in their midst. We have added a few more to the Church of late by baptism, and many more are inquiring concerning the Gospel. Elder Helon H. Tracy has received his appointment to labor with Elder Greenwell and myself. We are striving to attend to our duties, and to spread the word of God as far as we can. We have recently visited some villages where the Gospel had not been preached for many years, and have been trying to obtain rooms to hold meetings in. We have not as yet been successful, but we anticipate having an opportunity ere long to preach the Gospel in these places. I feel well when in the discharge of my duties.

I pray the Lord to bless you and all his faithful Saints, and to hasten the day when all the honest will hear the sound of the everlasting Gospel, and receive the welcome message. I remain as ever,

Your brother in the Gospel

H. J. ROMNEY.

LETTER FROM THE LONDON CONFERENCE—CASE OF HEALING, ETC.

London, January 12, 1882.

President A. Carrington,

Dear Brother.—What we consider a rather remarkable case of healing has recently occurred here in the North London Branch, the particulars of which, at President Cooper's request, I send you for publication, if you see fit, in the STAR.

About four weeks ago a fourteen year old son of sister Susannah Keep, never a very strong, hearty boy, was violently attacked with inflammation of the bowels and almost immediately became alarmingly ill. A physician was called in, who looking grave and saying little, confirmed the worst fears of the family, especially when he said the fever would not be at its height till the next day. He could only prescribe some sleeping draught which would deaden the faculties and produce relief in unconsciousness. At this time the child was wildly delirious, screaming with pain, consuming with internal fever, and to all appearance under the shadow of death. Such was his condition when brother Cooper and one of the Elders, not knowing there was any sickness in the

house, but feeling impelled to go there, were ushered into his chamber. They at once administered to him and before leaving did so again, and he became easier. Next morning more of us went and administered to him again, on each occasion using oil plentifully. He had enjoyed a quiet night without any sleeping draught except that furnished by the Great Physician, and recognized us as we came in. The astonishment of the M. D. on his arrival may be imagined when he saw the patient free from fever and talking rationally, but more especially when he was shown his untouched vial of medicine. As the administration continued so did the recovery, and the invalid is an invalid no longer. The calls of the medical man were continued, merely out of courtesy I presume, for he must have seen that a stronger power than that of man had been exercised, until finally he confessed that the cure was miraculous, though he does not know how it was effected. He says there was only one chance in a thousand for the boy, and that if his temperature had risen one degree that chance would have disappeared, and death would have been inevitable, etc. Of course we know that an item of one degree or ten makes no difference with God, to whom we give all the honor for this manifestation of power. The Elders who assisted President Cooper in the ordinance were O. F. Whitney, C. F. Wilcox and John Q. Cannon.

Spiritually and temporally the London Conference is thriving. Excellent reports come from all the Traveling Elders, who are, with the exception of colds in one or two instances, in good health. The metropolitan press, doubtless taking up the refrain from over the water, are considerably exercised of late over "Mormonism;" and prosy old preachers, never before guilty of anything new or interesting in their sermons, are at last able to keep their audiences awake by theological assaults on the truth, and the repetition of newspaper falsehoods about us. All of which, of course, is arousing inquiry concerning us and scattering the "mustard seed" more widely. The Elders consequently, are one and all anxiously waiting for fine weather to come that they may prosecute a more vigorous campaign than ever, which during the winter they are inaugurating by the distribution of tracts and by all other means at their command.

Joining with you in prayers for the speedy triumph of truth over all the earth, and with kind regards to yourself and all at "42," I am

Your brother in the Gospel,

JOHN Q. CANNON.

MEMOIRS OF FAITHFUL MEN IN THE ANCIENT CHURCH.

BARNABAS.

The subject of this sketch was of the tribe of Levi, and is supposed to have been born on the Isle of Cyprus, his father having moved from Judea, and purchased an estate on that island. He was educated at a school in Jerusalem, under the tuition of Gamaliel, who was also St. Paul's teacher. They were consequently in all probability school-mates, which would partially account for the great friendship which seems to have existed between these two servants of Christ.

It appears that after his acceptance of the Gospel, he sold his inheritance in Cyprus, and laid the entire price of it at the feet of the Apostles, which was customary in the primitive Church, and the funds thus acquired by the Church were put into the common stock, and distributed according to the decision of the presiding authorities. It was through his influence that Paul was received by the Saints at Jerusalem after his conversion, for his persecutive course had rendered them suspicious of him, and it was not until Barnabas had spoken in his behalf to Peter and James, that he was received by them. But we find that after this introduction Paul remained at Peter's house as his visitor for "fifteen days." This shows that Barnabas was a young man of consi-

derable repute among the Saints.

About five years after this, on the word being brought to Jerusalem that many had believed the Gospel at Antioch, the authorities sent Barnabas down there to initiate the new converts into the Church. He afterwards went and found Saul, and brought him to Antioch, and they both labored there very successfully for a whole year. It was at this place that the Saints were first called "Christians," which was evidently a nickname given them by their enemies, much as the Saints to-day are called "Mormons" by those who do not believe the Gospel. Some little time after this, the Spirit indicated through the gift of prophecy at Antioch, saying, "Separate me Barnabas and Saul for the work whereunto I have called them," and after fasting and prayer, hands were laid upon them, and they were sent on their way. Whether this "laying on of hands" involved the ordination to the Apostleship, or whether they were already ordained Elders, High Priests or Seventies, does not appear, but they are nowhere mentioned as having been numbered in the Quorum of the Twelve. Still it seems they had full power conferred on them to preach, baptize and confirm believers, to heal the sick, and to cast out devils in the name of Jesus. Barnabas and Paul then continued laboring together, and traveled on this mission to Seleucia, Cyprus and Salanus; thence to Paphos, where they were quite successful,—Sergius Paulus, the proconsul, being among their converts to the Church. They then went to Pamphilia, and at Lystra Paul healed a lame man, which caused the inhabitants to believe they were gods come down among men. They thought Barnabas was Jupiter, owing, it is supposed, to his venerable appearance. This placed them in a disagreeable position, and necessitated prompt explanation, but as if to show how easily a populace can be moved by impulse, they were soon after mobbed by these same people, Paul being left for dead.

They then went to Derbe, and thence back to Lystra, Iconium, and Antioch in Pisidea. Thence to Pamphilia, Perga and Attala, and taking ship sailed to Antioch in Syria, from whence they at first started. Here they reported their travels, and their success in preaching the Gospel, especially among the Gentiles.

After this they separated, and Barnabas taking with him John Mark, his nephew, sailed to Cyprus, while Paul took Silas and went to Syria and Cilicia. From this time no further mention is made in the Scriptures concerning Barnabas, except the remark of Paul in his Epistle to the Galatians, where he accuses Barnabas of dissimulation in connection with the Jewish Saints on the subject of the circumcision.

Historical writers, however, seem to be agreed that Barnabas afterwards visited several parts of the world, "preaching the Gospel, healing the sick, and working other miracles among the Gentiles." That after long travels in different places, he returned to Cyprus, his native country, and that there he suffered martyrdom. Certain Jews from Syria and Salamis, where he had been preaching, came to Cyprus, and being much enraged at his success in the ministry, fell upon him as he was speaking in a synagogue, and having dragged him out, tortured him in a fearful manner and then stoned him to death. His nephew John Mark was a spectator of this cruel scene, and after life was extinct, took the body and buried it in a cave, where it remained till the year 485, where it was discovered. On his breast was found St. Mathew's Gospel written in Hebrew with his own hand.

Thus passed away another of God's chosen servants who left his mark on the history of the ancient Church, and after a life of faithfulness, sealed his testimony with his blood.

Spend your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing if death should surprise you in the act.

SOME OF THE RESULTS OF CO-OPERATION IN ENGLAND.

The practice of co-operation has long been adopted by workpeople throughout England. A large proportion of the fishing industry has been conducted on that principle for hundreds of years. Fishermen join in building, rigging, and manning a boat; the proceeds of the fish they catch at sea are divided among them—so much to the boat, so much to the fishermen. The company of oyster-dredgers of Whitstable "has existed time out of mind," though it was only in 1793 that they were incorporated by Act of Parliament. The tin-miners of Cornwall have also acted on the same principle. They have mined, washed, and sold the tin, dividing the proceeds among themselves in certain proportions,—most probably from the time that the Phœnicians carried away the produce to their ports in the Mediterranean.

In our own time, co-operation has been practised to a considerable extent. In 1795 the Hull Anti-Mill Industrial Society was founded. The reasons for its association are explained in the petition addressed to the Mayor and Aldermen of Hull by the first members of the society. The petition began thus: "We, the poor inhabitants of the said town, have lately experienced much trouble and sorrow in ourselves and families, on the occasion of the exorbitant price of flour; and though the price is much reduced at present, yet we judge it needful to take every precaution to preserve ourselves from the invasions of covetous and merciless men in future." They accordingly entered into a subscription to build a mill, in order to supply themselves with flour. The corporation granted their petition, and supported them by liberal donations. The mill was built, and exists to this day. It now consists of more than four thousand members, each holding a share of twenty-five shillings. The members belong principally to the laboring classes. The millers endeavored by action at law to put down the society, but the attempt was successfully resisted. The society manufactures flour, and sells it to the members at market price, dividing the profits annually amongst the shareholders, according to the quantity consumed in each member's family. The society has proved eminently remunerative.

Many years passed before the example of the "poor inhabitants" of Hull was followed. It was only in 1847 that the co-operators of Leeds purchased a flourmill, and in 1850 that those of Rochdale did the same; since which time they have manufactured flour for the benefit of their members. The corn-millers of Leeds attempted to undersell the Leeds Industrial Society. They soon failed, and the price of flour was permanently reduced. The Leeds Mill does business amounting to more than a hundred thousand pounds yearly; its capital amounts to twenty-two thousand pounds; and it paid more than eight thousand pounds of profits and bonuses to its three thousand six hundred members in 1866, besides supplying them with flour of the best quality. The Rochdale District Co-operative Corn-mill Society has also been eminently successful. It supplies flour to consumers residing within a radius of about fifteen miles round Rochdale. It also supplies flour to sixty-two co-operative societies, numbering over twelve thousand members. Its business in 1866 amounted to two hundred and twenty-four thousand pounds, and its profits to over eighteen thousand pounds.

The Rochdale Corn-mill grew out of the Rochdale Equitable Pioneers Society, which formed an epoch in the history of industrial co-operative institutions. The Equitable Pioneers Society was established in the year 1844, at a time when trade was in a very bad condition, and working people generally were heartless and hopeless as to their future state. Some twenty-eight or thirty men, mostly flannel weavers, met and formed themselves into a society for the purpose of economizing their hard-won earnings. It is pretty well known that working-men generally pay at least ten per cent. more for the arti-

oles they consume, than they need do under a sounder system. Professor Fawcett estimates their loss at nearer twenty per cent. than ten per cent. At all events, these working-men wished to save this amount of profit, which before went into the pockets of the distributors of the necessaries,—in other words, into the pockets of the shopkeepers.

The weekly subscription was twopence each; and when about fifty-two calls of twopence each had been made, they found that they were able to buy a sack of oatmeal, which they distributed at cost-price amongst the members of the society. The number of members grew, and the subscriptions so increased, that the society was enabled to buy tea, sugar, and other articles, and distribute them among the members at cost-price. They superseded the shopkeepers, and became their own tradesmen. They insisted from the first on payments in cash. No credit was given.

The society grew. It established a store for the sale of food, firing, clothes, and other necessaries. In a few years the members set on foot the Co-operative Corn mill. They increased the capital by the issue of one-pound shares, and began to make and sell clothes and shoes. They also sold drapery. But the principal trade consisted in the purchase and sale of provisions—butchers' meat, groceries, flour, and such like. Notwithstanding the great distress during the period of the cotton famine, the society continued to prosper. From the first, it set apart a portion of its funds for educational purposes, and established a news-room, and a library, which now contains over six thousand volumes.

The society continued to increase until it possessed eleven branches for the sale of goods and stores in or near Rochdale, besides the original office in Toad Lane. At the end of 1866, it had 6,346 members, and a capital of £99,908. Its income for goods sold and cash received during the year was £249,122; and the gross profit £31,931.

But this was not all. Two and a half per cent. was appropriated from the net profits to support the news-rooms and library; and there are now eleven news and reading rooms at different places in or near the town where the society carries on its business; the sum devoted to this object amounting to over seven hundred pounds per annum. The members play at chess and draughts, and use the stereoscopic views, microscopes, and telescopes placed in the libraries. No special arrangements have been made to promote temperance; but the news-rooms and library exercise a powerful and beneficial influence in promoting sobriety. It has been said that the society has done more to remove drunkenness from Rochdale than all that the advocates of temperance have been able to effect.

The example of the Rochdale Pioneers has exercised a powerful influence on working men throughout the northern counties of England. There is scarcely a town or village but has a co-operative institution of one kind or another. These societies have promoted habits of saving, of thrift, and of temperance. They have given the people an interest in money matters, and enabled them to lay out their earnings to the best advantage. They have also given the working people some knowledge of business; for the whole of their concerns are managed by committees selected at the general meetings of the members.—*Smiles on Thrift.*

Those who blow the coals of others' strife, may chance to have the sparks fly in their faces.

It is quite certain that in humanity every species of goodness and beauty and power is directly communicable, not only or chiefly by intentional efforts, but by the mere contagion of presence. No one can be long in the company of noble, high-principled men and women, without having his own character in some measure elevated and his standard raised. No one can be intimate with true genius or great ability in any direction without learning to appreciate and even in some degree to inhale it.